



"A Critical review on Blood (*raktadhatu*) w. s. r. to Ayurvedic Classical text."

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Abstract:

According to *ayurveda* our body is made up of *Dosha*, *Dhatu* and *Mala*. In countable *Sapta-dhatu* after first *Ras dhatu*, *Raktadhatu* is in sequences. *Rakta* is main *dhatu* of the body because it provides nutritional supply to each any every organ, tissue of the body as well as act as transporter of oxygen from lungs to tissue and carbon dioxide from tissues to lung. As per *Ayurveda Rakta has Panchbhoutik* properties it means that it has *Pratvi, Jala, Vayu, agni* and *Akash Mahabhoot*. The main aim of this review of this literature review is to emphasis the impotence of *Rakta dhatu* which is described in *Ayurvedic* classical text. In this study found that the key role of *Raktadhatu* in *Saptadhatu*, *Ayurveda* described special treatment of vitiated *raktadhatu* as *Raktmokshan* which point out as a *rakta* as a *dosh* but it not fill-up the criteria of *dosha* properties. But we found

the discussion *Rakta* as *dosh* in classical text.

Keywords: *Rakta, blood, dosha, dhatu, Mahabhoot*

Introduction:

Ayurveda, aims to maintain health of a healthy individual and cure disease of a patient. According to *ayurveda* our body is made up of *Dosha*, *Dhatu* and *Mala*. They are compared to roots because as roots starts life of plant, these three factors starts life of human. *Dosha* which is responsible for create diseases in living body, *Malas* are those constituents of the body which are regularly eliminated from the body and thus keep body clean, and those who give support and strength to living body are called as *Dhatu*.

Aims and Objective:

To evaluate the impotence of *Rakta dhatu*

Material and Methods:

Literature reviewed from Ancient Ayurvedic classical text and Modern Allopath text.

Literature Review:

The word rakta is derived from raj dhatu with rakta as pratyaya. Rajyate iti raktam that which gets coloured or mixes with coloured objects is known as rakta¹. Ranjate anganam anena iti raktam, the one which colours (imparts colour) to the body parts is known as rakta.

SYNONYMS OF RAKTA:

Following are the synonyms of Rakta found in the different ayurvedic Samhitas.

<i>Rakta</i>	<i>Rudhira</i>	<i>Sonata</i>
<i>Asuram</i>	<i>Lohitam</i>	<i>Pramada</i>
<i>Raudram</i>	<i>Adhigjam</i>	<i>Tejobham</i>
<i>Sonum</i>	<i>Killalam</i>	<i>Ksatajam</i>
<i>Rasajam</i>	<i>Aggnaum</i>	<i>Manaskari</i>
<i>Ragakam</i>	<i>Rohitam</i>	<i>Twakjam</i>
<i>Rasobhavam</i>	<i>Rasaum</i>	<i>Rasateja</i>
<i>Visram</i> <i>Loha</i>	<i>Swajam</i>	<i>Asra</i>

FUNCTION OF RAKTA

Though, the great deal of function of Rakta is not available in ayurvedic Samhitas, yet the facts derived are put down below. It is found that functions of Rakta are not described at one place of ayurvedic Samhitas. So after consulting various ayurvedic classics what we have found in

connection with the functions is to be tackled here. As in ayurveda, the structure of substance is known on the basis of its function. So, on this rule, the necessity is felt here to know first about its functions.

All the functions of the Rakta can be summarized as -

- It provides colour to the body.
- The Chetana (life) to the body is given by it.²
- It produces the mamsa Dhatu.
- The growth of all other Dhatu directly depend upon it.
- It provides colour to the body: Rakta is the site of Pitta.

Table No. 01 Shows The Characteristics of *Prakruta Rakta* According to Different acharyas

Sr. no.	Characteristics	CS	SS	AH
1	<i>Madhura</i>	-	-	+
2	<i>Lavanam</i>	-	-	+
3	<i>Sitosnam</i>	-	-	+
4	<i>Asamhatam</i>	-	+	+
5	<i>Indragopa</i> <i>Pratiksama</i>	-	+	+
6	<i>Avilohitam</i>	-	-	+
7	<i>Sasalohitvat</i>	-	-	+
8	<i>Tapaniyam</i>	+	-	+
9	<i>Alaktaksannibham</i>	+	-	-
10	<i>Gunja Phala</i>	+	-	-

	<i>Sannibham</i>			
11	<i>Avivaivarnyam</i>	-	+	-
12	<i>Natyaccham</i>	-	+	-
13	<i>Natighanam</i>	-	+	-
14	<i>Na Styayata</i>	-	+	-
15	<i>Padam Sannibham</i>	+	-	+

RAKTA - AS DOSHA OR DUSHYA?

During the course of discussion about Yakrt as one of the seven Dhatus of the body, a very pertinent question confront us and pose a problem as to whether Rakta should also be taken as one of the Doshas and thereby the numbers of Doshas should be counted four for instead of three. This confrontation is mostly based on the description of acharya Sushruta in which he says that the evolution, existence and extension of this universe mainly depend upon Vata, Pitta, Kapha and Rakta. In support of this view many other description from the clinical texts are placed forth, their abbreviation are as follows

The causative factors are separately described for Rakta by Caraka in Vidhi Sonitiya Adhyaya. As the place of the Doshas is described so also place of Rakta are said to be Yakrt and Pleeha¹. In line of the Dosika description the physical and chemical properties of Rakta are also described. As the disease caused by the independent Dosha are enumerated so also the diseases caused by Rakta are mentioned. So far as treatment is concerned, the separate treatment for Rakta Dusti is described as in the case with other Doshas.

A critical and comprehensive study of the aforesaid arguments reveals the fact that they are mainly based upon ambiguous description, the description is stressed so as to make them stand for Rakta as a Doṣa. acharya Sushruta being a surgeon has undoubtedly stressed on the importance of Rakta², but then there is no description available which may directly say that Rakta is a fourth Dosha. Rakta is clearly mentioned as one of the Dhatu in all the texts. And in case we include Rakta as Dosha, the numbers of Dhatu should be six instead of seven.

Rakta is not a Dosha because acharyas have not counted Rakta as a fourth Doṣa in the context of Saririka and Manasika Doshas. If Rakta is fourth Dosha then theory of Visargadana Viksepa would be failed.

In the context of Prakruti acaryas has described the seven types of Prakruti on the basis of Doshas, there they have not discussed Raktaja Prakruti³. If Rakta is fourth Dosha then they should have mentioned as Raktaja Prakruti also. Thus the Rakta is not fourth Dosha because it doesn't fulfill the definition as described by Madhukosakara⁴.

Because it has not the properties of As Acharya Sushruta has denoted that shonita can never be vitiated without the Doshas², hence the time of its aggravation would be that of the Doshas themselves. Moreover the causative factor and the independent treatment is written for all the Dhatus without any specification to Rakta. The involvement of Rakta in some disease is as good as the involvement of other Dhatus in other diseases. Thus the critical analysis has

shown that the Doṣa are only three and Dhatus are seven, Rakta is being one of them and therefore Rakta is not accepted as the fourth Dosha.

According to modern physiology the fluid that circulates through the heart arteries, vein and capillaries carries nourishment and oxygen to the tissues and take away the waste product and Co₂. According to Gray's anatomy, it is enclosed within and circulates through a closed system, formed by the heart, the arteries, the capillaries and veins. Blood is opaque rather viscid fluid bright red or scarlet colored when it flows in the arteries and dark red or purple colored when it flows in the veins.

Discussion and Conclusion:

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undoubtedly stressed on the importance of Rakta, but then there is no description available which may directly say that Rakta is a fourth Dosha.

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Conflict of Interest: Non

Source of funding: Nil

Cite this article:

"A Critical review on Blood (raktadhatu) w. s. r. to Ayurvedic Classical text."

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Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (6):01- 04